

New Stern Dorm Plan: Grad Counselors Hired

McCarthy Wins in Choice '68 Rocky Second, Kennedy Third

By SUE HILSENARD and ZAHAVA SPITZ

The Director of Student Services, Mrs. Esther Auerbach has announced the institution of a Dormitory Counselor System starting with the '68-'69 semester. It will be coordinated with the supervisory staff of the Residence Hall.

In an effort "to work towards creating an atmosphere which will enhance the educational process," graduate students will be employed as dormitory counselors. There will be three dormitory

counselors on every other floor who will share a B or E room with kitchen facilities. Seniors acting in the capacity of counselors on the remaining floors may be found in the dormitory after 7:30 every night and on alternate weekends.

Geiges Refuses Comment

When asked for a statement on the new system, Mrs. Geiges refused to comment, and said that she was "not in a position to reveal any further information."

Students React

A recent poll resulted in the following comments:

"I think it's the best thing they've ever done. It will develop independence on the part of the girls, so they will no longer rely on their mother while away from home."

"A young outlook on the part of the counselors will alleviate many of the problems due to the generation gap. However I don't feel that a 21-year old with a college diploma is that much more responsible and mature than an upperclassman."

"Finally, they did it!"

By DEBBIE SHANKER

Stern College students gave Senator Eugene McCarthy a 36% margin over Senator R. Kennedy in the Choice '68 Presidential Primary. The final figures were Eugene McCarthy, 45% of the vote and Robert Kennedy, 9.5%. A 62% turnout of the student body placed Rockefeller second with 15% of the vote, L.B.J. third with 10%, and Kennedy took fourth place.

Across the nation Senator McCarthy won 28% of the one million votes cast, Senator Robert Kennedy followed with 21%, and Richard Nixon was third with

19% of the first place tallies. Vice President Hubert Humphrey received 60% of the write-ins and 2% of the total vote.

Time magazine sponsored this first National Collegiate Presidential Primary enabling students to express their presidential preferences and opinions on key issues.

Comparing Stern College to the percentage of total votes for first choice:

The voters were categorized by age, party affiliation, and by region in the United States. McCarthy won as a first choice

in the Northeast, Mid-Atlantic, Midwest, Plains, Northwest and Farwest regions; Nixon won in the Southeast, South and Southwest regions. McCarthy and Nixon came very close in the Mountain region. McCarthy won as a second choice in every region of the United States, and Rockefeller was a popular third choice everywhere.

92% of Stern College favored some sort of reduction of military action in Vietnam. 23% favored immediate withdrawal, and 70% favored a phased reduction of military effort.

On the issues of military action in Vietnam, 18% of the total U.S. voters supported immediate withdrawal, and 45% phased reduction of military effort. Roughly 62% favored some sort of reduction.

Comparing Stern's to the percentage of total and Mid-Atlantic votes on the military action issues:

The Far West, North-east and Mid-Atlantic States favored some sort of reduction of military involvement in Vietnam by 70%, the Midwest, Southeast, Plains, and Northwest regions by 60%. The Mountain and Southwest regions were equally divided between an increase and decrease of military activity, while in the Southern states, 34%, including Alabama, Georgia, Florida, Louisiana, Mississippi and South Carolina, favored "all out" military action. 47% wished to intensify the war. The South had the largest percentage of voters, 20% favoring riot control as a solution to the urban crisis.

Stern favors reduction

Of the total voters who cast votes for Halstead, a Socialist Workers' candidate, and the referendum on military action, 85.40% voted for complete withdrawal, and 89.33% for cessation of bombing, proving that "a vote for Halstead is a vote against the War." 45% of those who voted for L.B.J. favored increased military action.

(Continued on Page 5, Col. 3)

Solonche to Head Kochaviah '69

Last week the Junior class of Stern College unanimously elected Mardi Solonche Editor-in-Chief of Kochaviah '69. Mardi rose from her obscure beginnings in Hicksville, New York, to become one of the most active participants in student government. Mardi's career includes her current position as Junior Class President. Additional editors elected are: Oscar Oonkov, Business Manager; Rhona Leokowitz, Layout Editor; Judy Goldsmith, Copy Editor; Jeanne Litvin and Faigie Rosenblum, Photography Editors; Suzanne Paul, Typing Editor; Leah Rosenblum, Hebrew Editor; Marlene Glassman, Literary Editor; Roberts Meren, Art Editor.

VOTES AVERAGE; LESS SUPPORT RFK

	Stern	Total	2nd Choice	3rd Choice
Haustead	29%	.58	.61	2.01
Hatfield	.58	.75	.61	1.34
LBJ	10.37	5.63	9.79	13.09
RFK	9.51	20.99	21.10	20.81
King	.00	.35	.00	.00
Lindsay	1.73	2.19	11.62	15.10
McCarthy	44.67	27.07	25.69	15.10
Nixon	.29	19.35	.92	1.68
Percy	.00	1.49	2.45	4.03
Reagan	.86	2.77	.00	1.68
Rocky	14.41	11.38	26.91	25.17
Stassen	.00	.10	.00	.00
Wallace	.25	3.25	.31	.67
Other	17.00	3.12		

CHIEF RABBI SPEAKS OUT

Nissim: YU Aliyah

Special to the Observer

By LILA MAGNUS

I arrived at the Essex House accompanied by Marlene Glassman and Sarah Wisniewski, out of breath and overwrought at the prospect of what we were about to do. We were greeted at the door by Rabbi Nissim's son, Meir Benayahu-Nissim, head of the Ben Zvi Institute in Israel and caught sight of Rabbi Nissim seated at the other end of the room, his black eyes sparkling like diamonds in the light. Rav Nissim, clad in a black kapota and black velvet skull cap, began interrogating us, and for this we were indeed grateful, as we were too overcome by his presence to have begun directing questions to him.

The questions came one after the other until the Rav was satisfied. "All right," he said, "now you can ask me."

Lila: How would kvod harav react to the suggestion of establishing in Israel an institution which would combine religious and secular studies?

Rav Nissim: If there would be someone to start it, it would be possible. There is Bar-Ilan now . . .

Lila: Yes, but it does not confer smicha.

Rav Nissim: The smicha that Yeshiva University gives is useful in America, not in Israel. There are different needs in Israel than in America. The smicha

here is based on theoretical learning.

Lila: What should our reaction be to the stand taken by American religious leadership on Aliyah?

Rav Nissim: The position of the leadership here is not a position. You should all just get up and leave.

Lila: Does the Rav think American olim should enter the field of religious education? Is there a field where American olim can be particularly useful? (Apparently Rabbi Nissim did not fully understand this question)

Rav Nissim: They will not find a place in administration; however, as teachers they are certainly acceptable. Everyone who comes will be fulfilling a purpose.

Lila: Does the Rav agree with the proposed idea of obligating yeshiva boys in Israel to go through the three month period of basic training for the army, and then to be available for reserve call-up?

Rav Nissim: If they go into the army, they are not going to return to the yeshiva. It may sound like a good idea for them to go because Israel needs all her men to serve in the army, but we know from experience that the reservists cannot afterwards successfully return to yeshiva life and learning. The heads of yeshivot believe that it

is better that they not go. They fulfill an important purpose in Israel by studying.

Lila: Is the Rav in sympathy with the idea of renewing the Sanhedrin?

Rabbi Nissim: Absolutely not. No . . . No . . . According to the law, a judge of the Sanhedrin must be a fully versed expert in all of Torah, and a very crucial requirement is that he be fluent in all the languages that are spoken today — Do you know how many languages are spoken in the world today? How can a judge who must decide on the question of life and death use an interpreter? There is no one alive today worthy of sitting on the Sanhedrin. The whole miracle of Purim came about because Mordecai, a member of the Sanhedrin, knew all the languages of the world, and therefore, overheard and could understand the two men plotting to take the king's life.

(At this point two representatives of Rabbi Henkin shitta of Ezrat Torah entered. We rose to give them our seats, but the Rav told us not to leave. While he spoke with them, his son, who had been moderating the interview whenever he was not answering the phone, offered to summarize for us the answer that Rav Nissim usually gives to this question.) Benayahu-Nissim: The Chief Rabbinate is made up of ten men. (Continued on Page 6, Col. 2)

Are You a Yenta

OBSERVER POLL SEEKS PICTURE OF STERN LIFE



The newly elected Student Council and the newly selected Editorial Board of the *Observer* work together to improve Stern.

We need your help!

We have designed this Opinion Survey to give each student a voice in determining future policies. Usually, however, the

man who upbraids the most, acts the least. You pay to attend Stern. Surely your intentions are to better it. Now prove them.

Tear off this page and complete the questionnaire; put it in the box on the main office counter, or in the box on the dorm counter. Suit the word to the action.

Do it now!

THE QUESTIONS:

Do you read the *Observer* in its entirety some not at all headlines editorials Letters to the Editor boxes Rings & Things profiles school activities sports.

Are you familiar with the information covered in the articles before you read them? yes no.

What should the *Observer* do? (rank preferentially) voice the students' gripes reflect student interests help reform administration policies inform students of world affairs inform students of University procedures.

Whose spokesman is the *Observer*? (1) Academic Dean (2) Director of Student Services (3) Faculty (4) Student Council (5) Public Relations (6) Registrar's Office (7) Students themselves (8) the Editorial Board (9) Jewish Community

Whose should it be? (see above)

Should the *Observer* be directed to (1) Stern girls (2) Yeshiva College (3) Administration (4) Jewish Community

Whose opinion does the *Observer* reflect? (see above)

What would you like to see in the *Observer*? (rank preferentially) articles on school functions articles on faculty activities articles on local business articles on local theater articles on local art poetry analysis of Israeli affairs analysis of Israeli politics and finance analysis of American news analysis of American government agencies analysis of daily issues ha-lacha for daily use

Which of the above would you like to see covered in the Supplement?

What don't you like about the *Observer*? news writing headlines photography features Editorials Letters to the Editor format type face ads cartoons

Have you ever written a letter to the Editor? yes no

Do you read the Supplement? (1) in its entirety (2) headlines (3) biographies (4) introductory editorial (5) boxes (6) articles by Stern girls (7) articles by outsiders

Do you enjoy the Supplement? yes no if yes what most?

—(see above)

If no, why? too Jewish too hard to read too long other _____

Are you on the *Observer* staff? yes no

If no, why? no experience not interested no time other _____

How would you grade (A, B, C) the quality of the writing, headlines, editorials _____

Rate these in order of your preference *Observer* _____, *Hamevaser* _____, *Commentator* _____

Have you ever been to Israel? yes no

Would you like to read about Israel in the *Observer* (1) always (2) frequently (3) sometimes (4) rarely (5) never

Are you interested in (rank preferentially) art ballet drama movies musicals T.V. American politics international relations Metropolitan politics Israel Anti-Semitism Vietnam Asia African problems Student power Black power the Draft Chassidism museums

Do you think most girls in

the dormitory adhere to laws of Kashruth and the observance of Shabbat? yes no Do you? yes no

Have you ever personally witnessed deliberate violations of the above yes no

Have you ever personally witnessed cheating yes no

Have you ever cheated? yes no Was it on a course worth more than one credit? yes no

Do your R.S. courses answer your immediate religious questions? yes no

Are they relevant to your daily life? yes no

Are they spiritually elevating? yes no Adequately so? yes no

Have you ever sought religious counseling? yes no

Is religious counseling adequate? yes no

Has it helped you? yes no

Have you attended Mishmar? yes no

If so, has it been worthwhile? yes no

There exist all types of religious lecture series (Yavneh, Rabbi Metzger's lecture, etc. Should they (1) remain as is (2) be disbanded (3) be consolidated into one (4) be under central organization

Do you go away for Shabbat? yes no

If not, on Shabbat do you like to eat in the dorm in school elsewhere?

Do you like to daven in the dorm in school elsewhere?

Should we have a regular Friday night Oneg? yes no

Does the YU minyan add to the

Shabbat spirit? yes no

Have you ever been to a meeting of Student Council? yes no

If not, why? (1) no time, (2) no interest, (3) hour that meeting is held, (4) length of meeting, (5) format of meeting

Do our activities (1) cater to student interest, (2) just fill up the calendar? Have you ever spoken to a teacher during advisory hours other than about grades?

Generally speaking, are you happy here? yes no

Have you ever seriously considered leaving? yes no

Why? (1) no intellectual atmosphere, (2) dorm life, (3) unhappy with course level, (4) too religious, (5) not religious enough

Grade Stern's a) academic standards— b) intellectual atmosphere— c) cultural atmosphere—

Which of these characterize the "image of a Stern girl?" sloppy well dressed intellectually narrow community minded strictly marriage minded interested in intellectual pursuits all American Yenta apathetic

Do you conform to your characterization? yes no

Which publicity techniques are most effective bulletin board flyers posting weekly calendar posters notices in mail boxes

Are we fulfilling our responsibilities to the community? yes no

Which areas of student life have student council neglected? social religious curricular

Traditionally, both the newly elected Student Council Executive Board and the newly selected *Observer* Editorial Board outline future policies and plans in the last *Observer*. However, in anticipation of a total reevaluation of both the role of the *Observer* and that of Student Council and administrative changes, such details will be withheld until next year when specifics can be disclosed.

Letters to the Editor

Dear Editor:

Why is it the first question that they ask you when you come to Stern is if you are negia or not negia and not if you steal term papers? or if you steal money? or if you merely borrow clothes without asking and never bother to return them? Where are the religious values in this school? What are they teaching in the R.S. classes? Since when does observing Shabbat absolve the sin of stealing from the refrigerators?

I personally have had two term papers and two books stolen. My friends have had food, money, and clothes stolen. Judaism: dietary laws, Shabbat, etc. Nevertheless, if we don't practice the simple dictates of morality and truth the existence of Stern is a lie.

My message to you girls is to keep your doors locked until some of the girls at Stern learn the Ten Commandments.

Linda Lipschutz

To the Editor:

I was pleasantly astonished to see your Supplement (of March 5); it has both imagination and nerve... a rare set of qualities. Of course the lay-out needs tightening... perhaps a staff advisor (if you have none) would prove helpful. Having devoted a good bit of expensive time and inexpensive literary talent in my undergraduate days to founding *The Kol* (with Sam Frank), your efforts are appreciated.

A word of unsolicited advice about devoting an issue of the Supplement to Jewish Education: it's a slippery topic. Don't enter

it solely with the commonly found tone of Rabbi Pattashnick. The many issues underlying current propagation, perpetuation and professionalization of *Hinuch* cannot be dismissed with a flick of the tails and a snort: "Day Schools are better than Talmud Torahs." (I do not mean that the Rabbi did exactly say this... but that's part of the problem.) Of course, they are "better"... If (and even this premise needs further refinement) by that evaluative term is meant a more thorough background in Jewish studies and skills. Be that as it may, as a Jewish educator, and *metammad*, I look forward to your next issue (which I receive via my wife). Good luck and

Sincerely,
Morton J. Merowitz '68

The Observer

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Badner Reviews Past Year's Events

By ZELDA LEE BADNER

As the year draws to an end, so too my term as president reaches its conclusion. My emotions are mixed: sorrow is mingled with happiness. One phase closes as another begins. I am sad to be leaving my home for the past four years. This year, especially, has been as rewarding as trying. The hours, though long and grueling, have proved exciting and productive.

My responsibilities began last May prior to the miraculous Six Day War in Israel. Stern College, like the rest of the American Jewish community, felt an urgent need to aid the war cause. The student body rose to meet the challenge. Israel needed money; we had to act. Our unified effort reaped phenomenal results; we raised nearly forty thousand dollars in small change within four days. That time stands out in my mind because we were so close in spirit, both to Israel and to each other. Our combined effort made us proud to be students of Stern College.

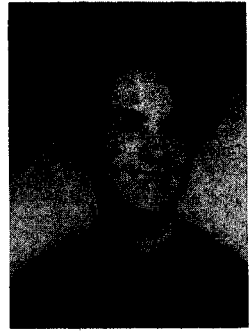
Every night this semester, a session was scheduled in either Gemorra, the weekly Torah reading, or the haftarah. In cooperation with Dr. Frimer and the Religious Studies Department, a successful Thursday night Mishmar was instituted.

We launched an intensive campaign to alert the entire student body to the importance of giving charity. Student Council also raised funds for the Beit Olot Girls' Home in Jerusalem by selling greetings in our Rosh Hashanah bulletin and by sponsoring a wig show. The highlight of the fund-raising campaign was a concert given by the Rabbis' Sons.

The Observer began publishing a bi-monthly supplement devoted to exploring various Jewish issues. *Ashes and Sparks*, our annual journal of creative writing, discovered many talented students, and the *Scholarly Review*, instituted this year, features original informative writing submitted by faculty and students.

The second annual art show sponsored by the art club afforded the amateur artists among us an opportunity to display their

work. The concert series brought young and entertaining musicians to Stern. The drama society presented a noteworthy reading of *Portal to America* and a hilarious production of *The Man Who Came to Dinner*. The different lecture series and the Second Forum of the Arts did much to satisfy the diverse interests of the students. Our new basketball team participated in its first intercollegiate



ZELDA BADNER
S.C. President '67-'68

competition against Hunter College girls' varsity.

We joined colleges across the nation in Choice '68, a student presidential poll, and doubled the national participation average.

Classes were suspended on Monday, April 8th, so students could attend a special assembly in memory of Dr. Martin Luther King.

We commemorated the tragic Warsaw Ghetto uprising of 1943 by participating in the demonstration held at Times Square.

The Salute to Israel Parade proudly celebrated the twentieth anniversary of the state. An overwhelming turnout of Stern College girls again enhanced the physical and spiritual beauty of the parade.

Student Council is responsible for maintaining a working relationship between students and administration. Our job was made easier and more pleasant by Dr. Frimer and Mrs. Auerbach. Their support and ideas aided in creating a closer bond between faculty and students. They recognized the

importance of student responsibility and thus opened many new doors to us. A faculty-student committee on academic and curricular affairs was organized. Through this committee, student and faculty representatives have met to discuss a liberalized out system, a pass-no credit system for electives, a curriculum evaluation, and a re-evaluation of the present requirements for graduation. This committee, which has virtually no restrictions, is in the formative stage. It has great potential and must be continued and strengthened in forthcoming years. Student and faculty representatives must realize their responsibility to keep this channel of communication open and functioning if Stern College is to assume its proper place in the academic community.

Dr. Dan Vogel, former dean of Stern College, said in the Spring 1963 Yeshiva University Bulletin, that "with 315 young women enrolled in its programs, Stern College has reached the point where a larger enrollment in its present facilities would mean a lowering of standards." This year we have an enrollment of nearly 600 students with hardly any major change in the college's facilities. These distressing facts are evident, but there is little we can do to change Stern College physically. Therefore, it is every student's responsibility to function to her

capacity accepting the present physical handicap. Circumvent the situation by becoming involved members of our young and growing college. THINK, ACT, BE ALIVE. Do not permit the physical reality to stifle you.

To thank everyone who was helpful and supportive this year would be impossible. There are certain people who deserve thanks for their warmth, their assistance, and their perception. Dr. Frimer — thank you for always having your door open to me. Mrs. Auerbach — thank you for being available and receptive during this year which was new to both of us. Suzi, Bev, Elaine, and Nina — thanks seem insufficient for all you had to do. Paulie and Malke,

my two roommates — thanks for constantly answering phones, taking messages, and being so tolerant. Above all, I must thank my dear parents for their understanding, endurance, and advice.

Soon a new and very capable board will be installed. Their work is out out for them as Stern College races ahead and students' demands grow. Student Council will have to work more diligently to fulfill its responsibility to the student body. You have a firm foundation upon which to build, but the direction and pace of the growth is your task.

Beverly, may you continue to have the strength and understanding to guide Student Council through the forthcoming year.

POLITICS

Focus on Youth Now!

By HADASSAH FREILICH

The clogged channels of procedure within these United States have resulted in a withdrawal and rejection by the young. These channels are inadequate; the problems are enormous, and the young are impatient.

Those who are quick to judge the dissenters, conscientious objectors, and radical activists—whether they be involved with the Vietnam issue, or civil rights

issue, or student power issue—are missing the essence of the problem. They react merely to the rippling surface and refuse to see the turbulent bottom. The issue is not whether the properly structured channels have been totally exhausted, but that these channels are, in many instances, no longer even considered as a means to a desired end—attending to their inadequacy and/or incompetency. Moreover, whether every activist and dissenter is sincere in his intentions is irrelevant, for who can judge another's sincerity? Rather, he is a member of a growing community which no longer trusts and utilizes the accepted procedures.

The recent incidents at Columbia University do not constitute merely this academy's problems. They are a reflection of general student impatience. Columbia University is dedicated to the structured process of educating future productive members of society, as are all academic institutions. The ivy walls of universities have long served as an intellectual and aesthetic enclosure from the outside world. Classroom procedure, examinations and discussions have become patterned. The theoretical, intellectual, volleying which for so long constituted the essence of a university, does not seem quite as relevant today. Columbia sits in the middle of Harlem. The ivy walls no longer shade the students' vision from reality. If theory is not applicable in this society, then to what avail is the classroom setting? If intellectual and philosophical values are in direct conflict with society, then to what avail are these studies?

If this generation of students is making a mistake, perhaps it is because they are taking their theory too seriously. Perhaps their frustration is intensified by their inability to apply this theory to practice. Perhaps their mistake lies in their impatience with the existing conditions and the bungling incompetence of any democratic channels to solve these issues. Perhaps their mistake lies in their inability to accept the world for what it is, to allow poverty and hunger to exist as they look in intellectual exercises. No society has a right to expect its future citizens to patiently retreat for four years in an idealistic, ivory-towered setting and to emerge with a desire to kill a man for the sake of a rice paddy, or to trample on a man for the sake of a living, or to ignore the poor for the sake of self-contentment.

SCIENCE

Challenging Change

NOTE: This column introduces our new Science Editor, Sandie Solomon, '69. Sandie will keep the student body informed and up to date on our evolving and improving science departments and publicize their activities. All other departments desirous of having similar editor representatives, please contact the Editor-in-Chief to arrange details.

Stern announces major improvements in the chemistry curriculum in response to the demand for better trained and experienced graduate students. For the first time in Stern's science career the student may engage in an independent research project. This project consists of original experiments and a term paper or thesis to be defended by the student before a committee. Ideally, the committee would consist of post-graduate professors who are scouting for a prospective student body. The possible acceptances and scholarships resulting from a successful show by the student are unlimited. . . . A new course in organic chemistry covers special topics such as non-aqueous solvents, crystal field theory and organo-metallic compounds. . . . Advanced Organic Laboratory Practice earned full course status for next year. Currently this course exists as extra lab hours in Organic Chemistry. Faye Butler and Eva Farkas, the only two chem majors enrolled in the old

organic lab, have become unknowns. . . . The new program allows adequate time for rigorous training in this important field of laboratory science.

The man instrumental in the formulation of the new program and responsible for its institution is our chemistry professor, Dr. N. Remes. . . . The Science Department strongly urges biology majors interested in bio-chemistry or molecular biology to enroll in Physical Chemistry. This course explains the relationships between chemical structure and physical properties by introducing thermodynamics, kinetics and statistical mechanics. Physics must be taken as either a pre- or co-requisite. . . . Our physics girls have the "energy" and request only the "matter!" They express the need for a course in Modern Physics encompassing Einstein's theories and recent developments in nuclear physics. This very capable group should not be deterred in their effort to understand the world of modern physics.

OBSERVER AT PRINCETON

By DEBBIE SHANKER

The United States Student Press Organization sponsored a seminar on international affairs May 3-5, at Princeton University. Faye Butler, Editor-in-Chief of the Observer, Sandie Solomon, Science Editor, Debbie Shanker, News Editor, Nchie Wernick and Malkie Krumbain, Supplement Editors, represented Stern College.

Friday night Michel Klare, writer for Viet-Report and other publications on military research in universities, conducted a panel discussion on "New Perspective on International Relations." Discussions included withdrawal from Vietnam, Black Power, African Revolutionaries and an informative briefing on the Columbia demonstrations.

Stan Swinton, assistant general manager of the Associated Press, moderated the seminar on "Problems in the Underdeveloped Countries" showing the differences between the revolutionaries in Africa, Latin America, and Asia. Mr. Swinton later directed the workshop on "International Journalism," relating several important

goals and approaches of a college newspaper. Mr. Swinton personally discussed discrimination against the Jews in Russia and her satellites. Arrangements are being made for a report from Mr. Swinton on his future visit to Poland.

Mel Mencher, professor of journalism at Columbia University, stated the merits of "International Reporting in the Student Press." Mr. Mencher helped the Stern contingent resolve personal Observer problems, and suggested the use of an outside adviser.

Harold Feinson, Ph.D. student at the Princeton Center for International Studies, spoke on "Arms Control and Disarmament."

The seminar was stimulated by active and open discussion of student representatives that presented a cross section of student opinion ranging from the radical left to the conservative right.

The Stern contingent benefited greatly by making important contacts for the Observer on campus. Next year's paper will greatly reflect the knowledge gained at Princeton.

THE NEW CHEM CURRICULUM FOR '68			
Year	Subject	Credit per year	Lab Hours
1	Introductory Chem	8	3, 4
	Calculus	8	—
2	Organic	8	3, 3
	Quantitative Analysis	8	4, 4
3	Physical Chemistry	8	3, 3
	Physics	8	3, 3
4	Advanced Organic	3	4
	Instrumental	3	3
	Inorganic Topics	2	—
	Independent Research	3	4

Press Distortion of Columbia Revolution

By DEBBIE SHANKER

The recent demonstrations at Columbia University have shown the informed reader that mis-coverage of news by national media still reigns.

At a United States Student's Press Association Conference at Princeton University, a calm Columbia student leader confirmed facts about the Columbia Revolution that were contrary to the New York Times and to CBS reports. According to his first hand account, the students were fighting a social injustice perpetrated by the university against the Harlem community. Columbia University wanted to seize public property to build a semi-public gymnasium for Columbia with a back entrance to a restricted area for the Negro community. Eight years ago when Columbia announced the building of the gym, Harlem took the issue to court, claiming that the seizure of public park property was unlawful. The New York legislature terminated eight years of legal procedure with a special law enabling Columbia University to build the gym. After exhausting all legal procedures, the community and students had to respond with force. When laws need a radical change to insure justice (such was the case with the U.S.A. before 1789) forceful means must be employed.

Movies being shown at Columbia give an honest account of non-violent, non-destructive activists controlling Columbia buildings. Police are shown bursting into the hall and the students, pacifists for the most part, going limp. The policemen smashed chairs in girls' faces, shattered windows and furniture with crowbars. The May 10 issue of *Time Magazine* has a photograph of policemen with crowbars storming through crouching, hovering students. Thus, many students are walking around campus with broken noses, split lips, broken arms.

These facts do not coincide with reports by public news media, which manage to paint the students as extremely violent and destructive, while emphasizing Negro-White antagonism. It is interesting to note that the publisher of the New York Times, the President of CBS, and the New York State Attorney General are Columbia Trustees. News can be distorted and censored to favor powerful individuals. This lack of public awareness and the readiness to accept the newspaper's gospel was best demonstrated on the Stern Campus by a petition condemning the "violent" seizure of Columbia buildings by a minority group and their success in disrupting the school's activities. Most of the students who signed the petition based their opinions on the New York Times. Students who investigated the issues and facts from direct sources have erased their names from the petition. This major news mis-coverage should create a general scepticism towards the news media. Whether it be a scepticism towards the casualty lists of the Viet Cong or the progress of the Poverty Program, the fact is that to be informed one must investigate on his own.

BOARD RESOUNDINGS

While sorrowfully bidding farewell to Dr. E. Ostrau, we would like to welcome the additions to the Political Science Department. We are sure that they will demonstrate objectivity in assessing their new situation, and their genuine concern for Stern students by time spent, courses expanded, and attitude professed.

Spend Shabbos Sleeping? Frankly — Frumie Fits

Reporter: Hi, Frumie. How're you?

Frumie: Boruch H-sh'm.

Rep: Yes, Boruch H-sh'm. But how are you?

Fr: Fine, fine.

Rep: Where are you spending this Shabbos?

Fr: I'm looking forward to another inspiring weekend here at school.

Rep: Oh! You're staying here this Shabbos?

Fr: Yes, it's the only place I can relax. I need the weekend to send my dresses out to the cleaners. All I have left is slacks, which I don't dare wear to class.

Rep: Of course not. Are you eating in school?

Fr: No, my friends and I are getting together for the seudah. It's really good for the budget, and the waistline.

Rep: What do you mean?

Fr: Well, yogurt doesn't cost much and it's low in calories.

Rep: That's a pretty small meal.

Fr: Yeah, it leaves a lot of time for zemirot. We just got the words to "Scarborough Fair." Now that is a song. Really geshmack.

Rep: You daven, don't you?

Fr: Oh, you mean services? No, I don't hold by the mechitza.

Rep: It's too low?

Fr: Not it's too high. I don't have proper kavanah unless I can see the boy — I mean, the bimah.

Rep: Do you have any special plans for lunch?

Fr: Yes, we're following it by a meditation session.

Rep: Well, good luck, and Shabbat Shalom.

Fr: Yeah, the same by you.

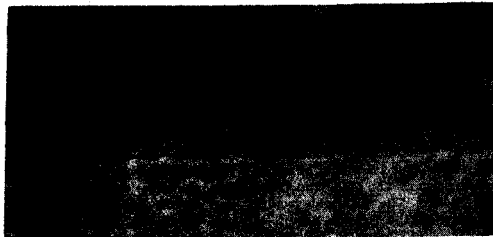
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K. Zeile

Stern is on the March!

Stern Parades For Israel; Weinberg, Auerbach Lead

By BARBARA GER

On Sunday, April 28, 1968 forty thousand marchers made their way up Fifth Avenue from 54th Street to 78th Street as they saluted Israel's twentieth anniversary. The marchers and the 150,000 spectators were all thankful for the balmy weather and the clear sky which crowned the gay procession of flags and floats, banners and bands. The parade began at 11:00 A.M. and lasted for three and a half hours.

Of particular interest to all of us was the Stern-YU contingent, co-ordinated by Barbara Ger of Stern College and Bill Tesser of Yeshiva University. The contingent was divided into two main

blocks male and female. The first block, preceded by the Yeshiva University banner, followed by a truck-float carrying on its top a six-foot long menorah which the EMC Division had built, and carrying on its back the lively "Od Yeshomah Five" band, was comprised of about seven boys from the university and the high school divisions. The second block was preceded by the Stern College for Women banner, which was borne by the Student Council officers, Zeldia Badner, Susie Schustek, Beverly Moskowitz and Yanina Lichtman, and included about 50 girls dressed in white and blue, marching in orderly

rows of five abreast. Sandra Himmelstein and Freidel Jacobs carried the sign: "Yerushalaim, Ha'ir Asher He Ohsa Kol Yisroel Charivarim" ("Jerusalem, the city that unites all Jews"), Stern's theme. Behind Stern College marched the girls from Central High School of Manhattan.

The entire event can be summarized as spectacular, stimulating, and a lot of fun!

Barbara Ziona Ger

On behalf of the entire student body, **The Observer** staff wishes Judy Schapira and David Carmel a **Refuah Shelema**.

Letters to the Editor

To the Editor:

Together with many of us at Stern, I attended the Warsaw Ghetto Memorial Rally and I returned to Stern feeling upset and cheapened by the whole experience. I felt it was sacrilegious to honour the memory of 6 million (if one can truly encompass the meaning of such a statistic) at Times Square, gaudily bedecked with signs heralding the U.S. Army and the nurses of New York, with traffic inching by, on an unconcerned and windy 42nd Street. An intimate gathering, a concerned few moments of introspection and rededication may not sound like a "happening" but is an experience of greater religious and emotional significance.

I would like to suggest as an alternative that the 27th day of Nissan be set aside at Stern as "Yom Hashoah," and that Student Council devote that day to a "teach-in" on the Holocaust. I am sure that both faculty and students would find greater meaning and purpose in such an undertaking.

Sincerely yours,
Tovah Lichtenstein

To the Editor:

I wish to express my deepest sympathy to Yeshiva University upon the death of its conscience, which was buried on April 9th, 1968, after a lingering illness.

Although this ailing conscience enjoyed a few instances of up-

surge during such specialized treatment as the Six Day War and the struggle for Soviet Jewry, it is understandable that the world's loss of the Reverend Dr. Martin Luther King Jr. was too burdensome for the Yeshiva conscience to cope with. To have pulled through such a crisis would have required such conditions as a love, sensitivity, and social concern — certainly too much to expect from a conscience so weak that it could not even gasp a few words of Torah as it lay down to eternal rest.

Perhaps some day a new conscience will arise — a conscience that will regret and publicly apologize for Yeshiva's inexcusable obsession with things Jewish which has been such a slap in the faces of non-Jewish men of good deeds. Until such a time, I can only be thankful that Yeshiva represents only one faction of Judaism, and I can thank Dr. Heschel for his eloquence on behalf of enlightened Jewry.

Janice Alpern

To the Editor:

The recent situation at the formerly respected institution of intellectual endeavor, Columbia University, has evoked a myriad of thinking and discussion on student-faculty-administration relations. Though the current troubles facing the university are multifaceted, I am most affected by

the apparent communication gap between the three levels just mentioned.

My position on Student Council at Stern College has made me acutely aware of the necessity and importance of established communication lines. A proper relationship primarily between student leaders and administration is the key to progress on the college campus. An atmosphere of mutual respect between these two factions is essential for the advancement of the academic community. Just as student leaders must acknowledge and utilize their relationship with the administration, so too the administration must value and respect student leaders.

In view of this situation, I think all college student leaders and administrators should examine their own situations carefully. They should take immediate action to develop trust and respect in their student-administration relationships. Colleges have the unique opportunity to mold young adults; therefore, these young people should be trained to work through peaceful means with their administrations to advance the intellectual community in America.

Respectfully, a concerned student leader,

Zeldia Lee Badner
President
Stern College Student Council

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Sephardi-Ashkenazi First Confrontation

By LEAH SEGAL

Two recent events have aroused curiosity as to the differences between the Ashkenazic and Sephardic communities: The First World Conference of Ashkenazic and Sephardic Synagogues held in Jerusalem on Jan. 8-13, 1968, and the visit of the Rishon Le-Zion, Chief Rabbi Yitzhak Nissim of Israel, to the United States.

It is a remarkable phenomenon that the Ashkenazic and Sephardic communities have been able to co-exist throughout so many centuries despite differences of procedure in every phase of life. What has united them has been their desire to serve Judaism. Each Jewry has respected the traditions of the other. For instance, even though their legal systems differ, Ashkenazi Rabbis have often been asked to decide religious and legal cases of members of the Sephardic community and vice versa.

Three main factors contributed to the origin and development of the split between the two communities. After the destruction of the Temple, the migration of Jews took place in two directions. Those from the northern part of Israel went mainly to northern Italy and Germany, where the greatest numbers eventually settled (hence the name Ashkenazic which means German.) From there they migrated to Poland, Russia and the United States, always bringing their customs with them. The Jews from southern Israel went west to Spain (for which the Hebrew name is Sepharad.) They became the Sephardim which later included all Jews from Arab countries.

Secondly, some of the differences today can be traced to differences of opinion between the Jews of ancient Israel and the Babylonian Jews which arose primarily as a result of the different political, social and cultural conditions prevailing in those countries.

Thirdly, the Gentile environment influenced the Jews in their habits, thinking and way of life. Their contact with non-Jews in the economic sphere caused some adaptations in Jewish legal conceptions.

However, each community has in some cases adopted the ways of the other. For example, Sephardim have adopted the practice of the fast of the bridegroom, the breaking of the glass under the Chupah, Tashlich and Kaporot, the saying of the Kaddish by the son during the eleven months and on the anniversary of the death of his parents, and certain other Ashkenazic rulings. The Ashkenazim have adopted the Sephardic pronunciation in both secular and religious matters.

During the Middle Ages and even later, the Ashkenazim lived under the harsh rule and oppression of the Church. They had no freedom of expression; they were

confined to ghettos and were not permitted to hold office, own property, or conduct a business. They therefore did not concern themselves with worldly matters, but sought comfort in the study of the Talmud. Great Talmudic scholars arose in their midst who concentrated exclusively on Halacha and the Talmud.

The Sephardim, however, originally lived under Arab rule at a time when Islam was more tolerant and more cultured than Christianity. The Sephardic Jews of the Golden Era in Jewish history enjoyed freedom of expression. In addition to the study of Halacha and Talmud, they also became prominent in positions of higher education, government, finance and medicine. They considered themselves the nobility of Jewry and this sense of dignity manifested itself in their general behavior and in their scrupulous attention to dress. During the Middle Ages, Sephardim produced great spiritual leaders, Bible commentators and mathematicians.

But the Sephardim were also subject to persecution. When everything was taken away from them, they began to concentrate on Halacha and Talmud. They even began to adopt the pattern of study of the Ashkenazi Gedolim who had emigrated to Spain from France and Germany.

In the 16th century the separation between Ashkenazim and Sephardim became most marked. It sprang from the disunity within each community with regard to the application of the legal codes. There was a desperate need for bringing unity into the legal system. Such an attempt was made simultaneously and independently by two rabbis of two different countries: Rabbi Solomon Lurin, an Ashkenazi, and Rabbi Joseph Caro, a Sephardi. Controversies arose over the works of even these, especially Caro's Shulchan Aruch. Opposition came from the Sephardim in Turkey and the Ashkenazim in Poland. The former soon calmed down, ceased arguing, and accepted Caro's work. However, the Ashkenazim persisted in saying that Caro's decisions were not reliable. Rabbi Moshe Isserlis, a member of the opposition, showed great respect for Caro's work and acknowledged his great learning. He recognized the **Beth Yoseph** as authoritative in so far as it did not conflict with the view of the Ashkenazi school. When it did, he added a note stating the ruling in force among Ashkenazim. By adjusting it to the spirit of the Ashkenazim, it saved Caro's work from being rejected. Contrary to Caro's intention of uniting the two Jewries, the partition between them became firm, permanent and legalized — each Jewry having its own legal system.

Although Sephardim lived on

by shifra



"And thou shalt rejoice in thy feast..."

ושמחת בחגך

peaceful terms with other Jews, they rarely intermarried with them, nor did they unite in forming congregations. Evident differences can be found in the respective prayer books, where the order of arrangement and the terminology are divergent. The Sephardic Machzor is composed mainly of beautiful devotional poetry by such greats as Solomon Ibn Gabirol and Judah Halevi.

Ashkenazim speak Yiddish which is based on German; Sephardim use Ladino, a mixture of Hebrew and Spanish. Our Hebrew pronunciations differ. The Sephardim have their own traditional melodies differing from the nusach Ashkenaz. When someone in the family is called up to the Torah, all members of the family rise out of respect, particularly if it is the head of the family. After the aliyah the family kiss his hand. In some congregations they also kiss the hand of the chacham — their rabbi.

The Sephardim introduced some interesting customs into the marriage ceremony. The "chosen" wears his tallis and tephillin to the "chupa." Into the marriage

certificate is written the family genealogy of the couple. Immediately following the ceremony the bride is escorted to the Aron Kodesh. The Ark is opened and there the bride prays. At the conclusion, she kisses the Torah.

Sephardic divorce laws are strict. The participating Beth Din of three rabbis as well as the Scribe recite the "Vidui," the Confession, which Ashkenazim recite only on erev Yom Kippur.

The most striking difference between the communities is due to the ordinances of Rabeinu Gershom forbidding polygamy and compulsory divorce. The Sephardic non-acceptance of these ordinances has remained a problem until recent times.

Among Ashkenazim it is customary to arrange a meal on the Friday night following the birth of a boy. Ashkenazim name their children only after deceased relatives, whereas Sephardim name their sons after their living grandfathers and even after themselves.

It is impossible to enumerate all the differences with regard to knowing. They arose primarily as a result of the Israel-Babylon split or are due to Kabbalistic influences, superstitions and the political and social conditions of their respective communities.

Today in Israel, as a result of the loss of six million Ashkenazim in Europe and the present-day isolation of three million Russian Jews, the Sephardic population is approaching the majority. There is, understandably, some conflict, especially with regard to new immigrants. However, through the educational system, the army, and the general integration of the two communities, closer ties will eventually develop between the Ashkenazim and the Sephardim.

The formation of the two Jewries was a result of conditions in the Diaspora, where Jews were subject to numerous internal and external influences which differed in the various countries. In the State of Israel, where all Jews are subject to the same conditions, a new type of Jewry will emerge. It is hoped that this type will possess all the best characteristics of both Ashkenazic and Sephardim and look back with pride to its common ancestors.

Letters to the Editor

To the Editor:

In 1920, the Pilgrim Fathers landed in America. To commemorate their establishment in a new land Americans celebrate Thanksgiving. The Jews of America join the Christians in observance of the holiday. Stern College schedules a Thanksgiving Recess.

On the 8th of Iyar, 1948, the State of Israel was founded. The Jews of America join the Israeli Jews in celebration of the holiday, but Stern College does not seem to feel that Yom Ha'atzmaut is a day for festivity. It is a day for Jews to take no time to consider the importance of the event, to continue in the same routine which leaves each day relatively undistinguished from the next.

Especially in light of the opposition to official Israeli celebration of the Independence, should we not, as involved Jews, be encouraged to celebrate in support of our Israeli brothers? In the normal scheduling of classes, Stern College has failed to show support and to set the festive tone which Yom Ha'atzmaut should call forth.

Ruth Levinson

To the Editor:

The Tzedakah drive has now been in progress for over six weeks and is expected to continue until the end of May. Response has been poor, but it is to be hoped that the girls will give more during the coming month. So far only \$500 has been collected from approximately 600 girls in attendance at Stern and cooperation as a whole has been at a low par. The Tzedakah drive is a most worthy cause and all money collected is donated to the State of Israel. Various charitable organizations are included in the drive, such as **Peylim**, **Anti-Shmad Beit Olet**, various **Yeshivot**, and even a medical fund for poor Yeshiva students. Thus, by giving to the Drive, girls can contribute Tzedakah to all these places at one and the same time. The money is used judiciously and will go far in easing the plight of hungry immigrant children, aiding boys devoted to Torah learning, saving young boys and girls from the clutch of missionaries, and furthering Jewish education at all its various levels. All money collected, therefore, is most desperately needed, and each contribution will go a long way in serving the urgent needs of our people.

And so when someone comes around collecting for the Drive, stop and think for a moment. Is giving up a second piece of cake or a second cup of coffee too much to ask? Every fifteen cents you contribute will go far in alleviating the hunger of a child or in saving his soul from the missionaries. Please give generously and as often as you can.

Malka Silver

To the Editor:

Now that the sound and the fury surrounding the Freshman Orientation examination has subsided, I want to address to the members of the Freshman Class, both collectively and as individuals, my feelings that they conducted themselves with maturity and intelligence. In the final analysis, you proved your point and yourselves. Congratulations, girls.

Sincerely yours,
Tovah Lichonstein

TUESDAY NIGHTS
Our laughter trails off, with less than joy.
The tale is so amusing, yet it does not strike a major chord.
The tension builds up, with no relief.
An ear will surely listen, but not understand the melody.
Piano, forte, less or more,
The ringing bells, the rolling drums
Are unexciting, hollow, dull.
Even exercises and background scales
Are unrelated, cacophonous.
This movement has no harmony.

A triad with a missing note — So incomplete, so lost, so longing.
A rumbling bass plays lonely chords
Which undermine attempts in treble.
Until the second movement starts
The theme is in a minor key.

Ruth Levinson

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We Cash Checks from Stern Students

Dunner, Bevin to Teach Poli. Sci. at Stern Next Year

By SHOSHANA BACON

Dr. Joseph Dunner and Miss Ruth Bevin, at present on the Yeshiva College faculty, will be teaching political science at Stern next year.

Dr. Dunner, who came to Y.U. in 1964, has had many years of teaching experience, having taught at Harvard before the war and at Grinnell College in Iowa since 1946. In addition, he served as senior Fulbright Professor at the University of Friedberg in Germany.

Miss Bevin, who has been with Y.U. since 1965, was a student of Dr. Dunner's at Grinnell. She will shortly receive her Ph.D. and is now working on her dissertation:

"The Application to Contemporary Politics of the Ideas of Karl Marx and Edmund Burke."

Next year, Miss Bevin, who specialized in American political theory, will be teaching a course in American government; Dr. Dunner, whose specialty is foreign government, plans to teach courses in international relations and comparative government.

Future plans for the two professors include a combined effort to build up the political science department at Stern. Because they feel that a department's purpose is twofold, both to prepare majors and to perpetrate general knowledge, they hope to institute an introduction to political science for non-majors.

Although at the moment Stern does not have a political science major program, Dr. Dunner hopes that as the department develops, a separate political science major will be instituted.

When asked whether they foresaw a greater influx of political science majors at Stern than that youth in general takes a strong interest in world affairs, Dr. Dunner and Miss Bevin stated that there are two factors which attract would-be majors to a certain school: one is the academic interest created in the department; the other is the ulterior motive — "to what does this lead me?"

Dr. Dunner pointed out that since World War II there have been many career possibilities for women in political science. In fact, some types of New York state jobs employ more women than men.

Talking specifically about Stern and the training which political science offers for helping the Jewish community, Dr. Dunner said, "I see no reason why a young American Jewish woman of Orthodox upbringing should take a back seat in the Jewish or general community."

Katz Interviews Times Critic: Clive Barnes — Independent

Special to the Observer

By VARDA KATZ

Imported from London and living in New York for almost three years, Clive Barnes, dance and drama critic of the New York Times, does most of his work in his apartment on West 72nd Street, that he keeps well-stocked with books on drama, dance and all kinds of music, framed sketches of dancers, a copy of a Picasso, and a large supply of freshly-cut flowers. Our original plan was to meet on the third floor of the Times building, but I found myself in his apartment instead, being greeted very warmly by Mrs. Barnes and the family.

Entering the living room, Mr. Barnes apologized to me for my inconvenience he might have caused, but "I was late for the deadline." He smiled.

"I started as a medical student but I found I didn't like that very much, so I went to Oxford University where I studied English. I started as a dance critic at the university, for the literary magazine, you know. My first job was working on town planning in London, doing some freelance journalism at the same time. Of course, there was a conflict of interest. I decided on journalism about six years ago — yes, it was six years ago because that was when my son was born and one must be responsible when one is a father — when Christian was born, I made the choice. I wrote for the London Times and came here as dance critic in 1965, when they asked me. Then, this year I took over as drama critic."

More than Opinions

In viewing drama and the stage, one need only form his own opinion on the subject. In reviewing, Mr. Barnes believes much more is required.

"You can't pretend you're a member of the audience. A reviewer must bring as much knowledge or equipment as he can. I've been going to the theater since I was eight or nine; I took dance lessons to prepare myself also. You must know what you are talking about. This question of informed opinion is very important. Everyone has an opinion, but the public has a right to expect that the critic has a knowledgeable one. If I'm writing about Hamlet, the public has a right to expect that it isn't the first Hamlet production I've seen."

The phone rang, giving me the opportunity to finish writing my last sentence. He spoke rapidly and with a slight lisp, in a very British, slightly Cockney accent, so one must work hard to keep up with him. In a moment he was back and ready to talk about what makes a good review.

Good Review

"One element of a good review is to be able to describe what you see with such precision that, although you perhaps did not like it, someone reading it might. All reviews are subjective. You cannot be . . ."

The phone rang again, and as he got up, Mr. Barnes laughed an apology, "This is a typical day for me, I'm afraid." But even I must admit that Arthur Gelb was more important than my interview, so I relaxed and tried to overhear some of the conversation.

Reviews Must Stimulate Interest in Arts

"Well, where was I? Oh, yes. You must make clear to the reader what you are trying to say. It isn't so much standing in judgment of a work as much as describing it and stimulating people's interest in the art. The opinion itself is not so important. You must catch the reader's interest in the review and make the experience alive for him. Also, you have got to be an entertainer. This is one of the few parts of a newspaper where people are reading for more than facts — you're like a song-and-dance-man for the reader. Critics need leeway; they have more freedom than anyone else to offer a personality, and the reader can and must feel the critic's personality so that you establish nearness — it is not an opinion from up high, and at the same time it helps the reader to establish the critic's prejudices. This is a good thing for the reader to recognize. No critic tries to be prejudiced, but everyone has his own idiosyncrasies. If I give a certain actress a poor review because she is a redhead and I dislike redheads, the reader should be able to realize that this is a personal prejudice, having read other reviews written by me, and take it as just that."

Mr. Barnes expressed some concern for the condition of the

Broadway stage, and some praise for what has been done in spite of the problems facing the American theater, and for those who have been doing it.

Great Year for Institutional Theater

"You can't experiment here. You can be a small hit in London, but not here. You have to be big on Broadway. Actually, I think this has been the best season for Broadway in the last ten years, not financially though, not for the producers. American drama has not gotten far this year. The Price is really the only American play of notable importance on Broadway, but the theater groups, the companies, hold the hope and future for American drama now. It is the theatre of watching that has advanced this year. Tom Paine and the theater of improvisation — why, this may be where the new movement is going to come from. It was a great year for the institutional theater — not in subject — the Lincoln Center group ended badly with a weak *Cyrano* — but they will be good; the *APA*, the Shakespeare Festival was extremely good, the Negro Ensemble Company and others. They just must be free of Broadway's need to be much loved and much popular."

But these problems can be worked out. There is something that brings more anxiety.

More Tourist Than Natives Work and Pleasure

"It is very disturbing that so few New Yorkers attend the theater. Most of the people that do come are from out of town. The theater is a tourist attraction. The people that live here go to the movies. Yet, I think there are signs of revival."

And he smiled. Clive Barnes is a happy man. He loves to talk about the theater, to me, to anyone. He loves the dance. In fact, his life and work leave him completely satisfied in spite of the scurrying back and forth that it involves.

"There is only this thing with schedules, carrying off dance and drama. It is a logistic problem. But I enjoy my work. That is most important. To work and really enjoy it is most important. My work and my pleasure are thoroughly intermingled and I enjoy it all."

And he smiled again. A long, self-satisfied, almost sneaky smile, as though he knew some great secret.

"Yes, I enjoy it all."

Pamela Sherid convalesces at Memorial Hospital, 65th and York Ave. She has had no visitors. Take an hour and visit or call TR 9-3000 Rm. 902. Loneliness, especially in pain, is very hard to bear.

Rav Nissim: Widely Hailed for Stands On Diverse Issues

The Sephardic Chief Rabbi of Israel, Rav Yitzchak Nissim, is currently visiting the United States, speaking before diverse Jewish audiences and urging them to settle permanently in Israel. Born in Bagdad, Iraq in 1896, he emigrated to Israel in 1925. His academic interests have been an important focus of his life. A collector of rabbinic works, he owns many rare manuscripts and enjoys visiting libraries and museums where such collections are available. He has published two books, *Kanoga Tzidka* in 1933, and *Yain Hatov* in 1947. His three sons have inherited his scholastic interests, and he is accompanied on his current visit to the U.S. by his middle son, Dr. Meir Benayahu-Nissim, Director of the Ben-Zvi Institute at Hebrew University, a research center established by Israel's late president, Yitzchak Ben Zvi, for the study of the cultures of Oriental Jewish communities.

Leadership

Rav Nissim, elected Chief Rabbi in 1955, is widely respected for his uncompromising stands on many diverse issues of the people and his maintenance of strong leadership. He serves as President of the Chief Rabbinate of Israel Council, President of the Rabbinical High Court, and President of Beth Hamidrash Le-Rabbanim ve-Dayanim in Jerusalem.

One of the most outstanding manifestations of his strong belief in the respect that must be accorded a leader of Jewry was his stand during the 1964 visit of Pope Paul VI to Israel. Many Jews were indignant because the Pope did not formally enter the State of Israel. Rav Nissim decided to meet an inevitable storm of international controversy by refusing to meet the Pope upon his arrival, while agreeing to meet him in Jerusalem.

Interview: The Rishon Le Tzion Reveals The Present Religious Climate of Israel

(Continued from Page 1, Col. 4)

Two are the Ashkenazic and Sephardic Chief Rabbis, and then there are eight members of the Rabbinical Council. Incidentally, the Sephardic Chief Rabbi also holds the title Rishon LeTzion. It dates back to the time of Rabbi Ovadiah Mi-Bartanurah, before the expulsion of the Jews from Spain in 1492. He is also President of the Supreme Court, which recently moved its headquarters from the new city of Jerusalem to a building next to the Kotel Hama'aravi. Rav Nissim feels that the Chief Rabbinate should be free of any political ties or consideration and concerned solely with understanding and developing halacha, bringing an understanding of G-d's word to every corner of the land, and explaining new world developments as they arise.

(At this point the Rav's guests stood up to leave and as they were ushered out, Rav Nissim invited us to be seated at his side once again.)

Lila: Does Rav Nissim envision a day when there will be only one Chief Rabbi of Israel?

Rav Nissim: Believe me, the day is not far off when there will be but one Chief Rabbi.

Lila: We have one last question

for Kvod harav. What is his impression of the United States and the people he has met here? Rav Nissim: The great division. Yes . . . The division saddens me greatly. There are always quarrels. There is not even agreement between two people who come to speak to me about the same issue.

The best thing would be for everyone to join together and go up to Israel in one great aliyah. Jerusalem will not be rebuilt, and the Redemption will not come until all the Jews are in Israel. You are holding up the Gouls!

We got back a great part of the land of Israel. We have almost attained the Biblical boundaries. Now we are waiting for settlers. It is a tragedy if people do not come. Don't worry. There is plenty of room. I consider working for aliyah in America a case of working for Pityon Shevurim. There should be an aliyah organization composed of all the great men who live here that will work seriously for a swift aliyah.

It is a pleasure for me to meet American youth who speak Hebrew and intend to go to Israel. Just be sure to come soon. We all smiled.

"Soon, soon . . ." he said.

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Rabbi Lamn Examines Hefner's New Morality

By DEBBI FRUCTER

On Monday night, April 29, Rabbi Dr. Norman Lamn, Professor of Jewish Philosophy at Yeshiva University, addressed the Stern College Alumnae Association on the subject "The New Morality." Rabbi Lamn compared two aspects of the New Morality to the Judaic values of family life. The New Morality is actually composed of two movements: the Hugh Hefner "playboy institution" and the sex community which is based on an element of personalism.

Hugh Hefner's emancipation from sex morals degrades women to "bunnies," to toys. Hefner's prime policy is "never get involved."

Playboy Movement

The "playboy movement" is a reaction to the same phenomenon that prompted celibacy. Both are initially based on a gnostic (literally, "to know" G-d) belief that life is based on duality, that the soul and body are two different realms, that this world and the other world are separate spheres of reality. Man must liberate himself from the ugly, evil aspects of this world, including sex, in order to enter the other world. This can be done either by dissuing or abusing sex. Because he hates sex, the priest denies it by abstention. The pagan despises sex but has the opposite reaction; he chooses to ruin and destroy it.

Jewish Viewpoint

Judaism denies both the Christian and pagan reactions because it sees no contradiction between the G-dly and the sexual. "In the image of G-d He created him, male and female He created them." In one sentence the Torah teaches that man is potentially a spiritual being, although he is a sexual being by nature. Yet there is an obvious difference between man and animals. Each animal was created with its mate, which automatically guaranteed perpetuation of the species. But man was created alone; he had to yearn and search for a wife.

"It is not good for man to be alone," this implies that man is good only when he has someone to be good for. Thus marriage takes on a secondary role — that of companionship. It should be emphasized that Judaism views man and woman equally, each as an individual. The first woman had two names: "Ishah," woman,

RINGS and THINGS

Engagements

Rena Orlanski '70 to Joshua Bacon
Frey Dardick '69 to Leslie Kruger
Mara Davis '68 to Yechiel Foupko
Reva Svirsky '69 to Chaim Schirz
Judy Singer '68 to Aryeh Gross
Rose Green to Richard Chieftz

Births

Joanne Raphael '68 — a boy
Judy Schwartz Soffer '69 — a girl
Mr. and Mrs. Morris Altman — a boy
Rabbi & Mrs. Shmudim — a girl

Get Well
to Judy Schapira '69

WE THANK OUR WEINBERG

Y.U. Symposium Celebrates 40th Year of College

By ELAINE EINHORN

In observance of the 40th Anniversary Year of Yeshiva and in celebration of the Anniversary of the State of Israel, on May 5, 1968, at 3 P.M. in Furst Hall, a symposium was held on the general theme of "Yeshiva University and the State of Israel." After greetings from Dr. Isaac Bacon, Dean of Yeshiva College, and remarks from the moderator, Rabbi Israel Miller, chairman of the American Zionist Council, three noted Jewish personalities spoke.

Dr. Joseph H. Lookstein, Chancellor of Bar Ilan University, spoke about Bar Ilan University's extensive growth and influence in education throughout Israel. He sees BIU as a means of spreading the synthesis education of traditional Judaism and practical secular studies to the uneducated corners of Israel.

BIU's students come from all parts of the world, and many are from the finest classical Yeshivot. Their fine backgrounds compounded with the education at BIU last year produced 80% of the teachers for secondary schools in Israel. These religious teachers instruct in secular subjects as well as religious ones. Their influence reaches the Oriental immigrants at Ashkalon. In non-religious kibbutzim in Israel, Bar Ilan teachers have successfully instituted the learning of Gemara. The fantastic influence of Bar Ilan's teachers has, in Dr. Lookstein's opinion, revived and reawakened the traditional learning of Chumash, Rambam, etc. According to Dr. Lookstein, BIU attempts to create a composite individual who feels at ease with his religious studies and secular studies under one roof. BIU strives not to produce an "intellectual schizophrenic" but "a child of Sinai and a man of the Twentieth Century."

Professor Pinchas Peli, editor of *Panim El Panim*, the bridge between American and Israeli Jews, discussed "The Growing Need of a YU in Israel." As a result of the miraculous events of the Six-Day War and the recapture of the city of Jerusalem, the Israeli soldier has realized that he was fighting not an Israeli, but a Jewish war. These events evoked emotion and an urge in many non-religious Israeli Jews to perform tshuvah, to return to the derech Hashem.

Who will lead these Jews? The Yeshivot in Israel, according to Prof. Peli, are engaged primarily in producing Talmudic scholars. The rabbinate in Israel is connected and responsible not to the members of the community, but to the political establishment. Consequently, neither the Yeshivot, nor the rabbinate in Israel is equipped to guide this tshuvah breed of young men and women. Prof. Peli feels that the proper guides for these people are the type of rabbis, spiritual leaders that YU graduates, rabbis learned in Torah and Talmud and yet aware of the problems facing the 20th century Jews.

BIU cannot emerge as the YU of Israel because the nature of its charter gears it away from producing the traditionally ordained rabbi. He pictures YU rabbis as perfectly suited to the immediate religious needs of Israel, and able to bring the world of G-d to the community.

Speech Department Consolidates Activities

The newly formed "Speech Arts Forum" chartered by Student Council will include the formerly independent debate and dramatic societies.

"It is hoped," said Cyndi Reiss, acting head of the Forum, "that by combining all Speech activities into one organization, there will be an elimination of future program conflicts of Stern and Yeshiva College activities."

"Such a combination will also allow girls to participate in more than one speech activity, thereby strengthening all of them," she added. "A strong organization will interest more students into joining."

The proposed Forum will be headed by a student director, who will act as a liaison between the organization and the Student Council. Under the director will be three chairmen who will be in charge of the three speech areas: dramatics, debate, and the speech journal. Working with the director is the publicity director. This person will act as liaison with Yeshiva College, the newspaper, Y.U. Public Relations and other schools with which Stern deals.

Forum Plans for Next Year

Next year, the Forum plans to present, in the area of dramatics, the second annual class play competition. "The contest will be held in the first semester with a few modifications," Cyndi remarked. Also an original adapted reading

widely studied among Israelis; it is the Talmud that was in need of greater popularization). In this form, the work was known as "Kuntzrumim l'limud B'mishnah Yomiv".

Subsequently, however, popular demand was instrumental in persuading Rav Kahati to publish his "Perush" in book form. This request is now embodied in his twelve volume work, the "Mishnah Mevoreret."

The uniqueness of Rav Kahati's "Perush" is found in numerous aspects of his work. From a technical viewpoint, it excels in the exactitude of the "Nikud" (vowels) and the organization of the text and the commentary in one unit, thus facilitating the study of the "Mishnayot". From an academic viewpoint, its frequent introductions to the "Mishneh" elucidate the material so as to make it possible for one who has little background in a specific realm of Talmudic literature to grasp the essence and the implications of the Mishneh. There are, furthermore, "Tosafot", additions to the explanation of Mishnah. The "Perush" itself is that of Rav Kahati's own creation; with the talent of a born pedagogue, the Rav synthesized more than twenty-four commentaries, including discussion from the Gemara, into a perush in simple Hebrew which explains all with great depth and sinning clarity.

After having occasion to examine Rav Kahati's work, the Lubavitcher Rebbe acclaimed the "Mishnah Mevoreret" as praiseworthy to all of K'hal Yisrael, both young and old, both scholarly and as yet unversed in Torah study. Perhaps herein lies the essence of its greatness.

Kahati Writes Pamphlets First

(Continued from Page 1, Col. 1) ing. (one which could be clearly understood by the young and those yet inexperienced in Talmudic study, the "candidates" submitted their model commentaries; despite their superior quality, none adequately satisfied the requests of Rav Kahati. Quite discouraged, he abandoned his ideal. Apparently, however, the "Hashgacha Elyonah" (divine guidance) was much more hesitant in letting this project come to naught; this becomes clearly evident in the later developments of Rav Kahati's career.

After years of incessant and energetic efforts on the part of Rav Kahati, and selfless devotion on the part of "The Rabanate", the project came to bear fruit. Unconcerned with mercenary profits, and purely motivated by the forceful desire to make the Torah the "Morashah" of the whole Israeli populace, Rav Kahati was not discouraged by financial difficulties. When measured by any and all standards, the work of the esteemed Rav has been an overwhelming success. The "Mishnah Mevoreret" has gained tremendous popularity among the Israeli laymen; it has been used by both B'nai Yeshiva and other students (including and especially females) in preparation for high school graduate exams. The work has furthermore won the recognition of many Talmudic authorities, both in Israel and in the United States.

The initial form taken by Rav Kahati's work was that of a series of pamphlets including Tanach but concentrating mainly on Mishneh and Halachah (Tanach is the more

Newly Elected Leaders Present Future Program

By DEBBIE SPIVAK

Elections for Stern College Student Council officers were held on Thursday, May 2. The officers for the 1968-69 academic year, Beverly Moskowitz, Alice Lautman, Marilyn Schaeffer, Toni Feltscher, and Karen Mirsky, have proposed the following plans:

Beverly Moskowitz: "Having been involved with the operations and intricacies of Student Council since my freshman year, I have found that the general promises of campaign platforms can not fulfill in actuality the glorious theoretical images they present. Therefore, instead of assuring the unforeseeable, I prefer to pledge only that which is in my power to guarantee—and that is a sincere dedication to Stern College and to that which it must represent. During my years at Stern, I have watched the maturation of its council and have witnessed in this, its Bar Mitzvah year, the greatest growth of all."

Alice Lautman: "One of the major problems that we have encountered at Stern and that must

soon be remedied is that of non-participation by students in organizations and activities. I am therefore proposing the organization of a Student Council Committee comprised of one girl from each floor in the dormitory and one commuter from each residential area to represent these students at every council meeting.

Marilyn Schaeffer: "One of the most important duties of a treasurer is keeping accurate books. It is also the duty of the treasurer to insure that all bills are paid on time and that everyone is kept periodically informed of the amount of money in the treasury."

Toni Feltscher: "As Recording Secretary, I will keep accurate and complete records of all Student Council meetings, Executive Board meetings, and meetings with the deans. These minutes will be promptly written up, mimeographed, and distributed through the dorm mailboxes and the inter-school mailbox to each person in the school. This is one way to improve communications, spread information, and generate spirit

within our school. I will also be available to mimeo announcements and flyers for all events, and I'll encourage the early announcement of each and every activity. In conjunction with these public announcements, a monthly Coming Events sheet will be published as was done this year by the Publicity Committee under my direction. As a Student Council officer, I will continue to supervise the coordination and publicity for school activities. In addition, I will work for a close relationship between the Executive Board and the administration and between the President and the Publicity Committee.

Karen Mirsky: "I see the office of Corresponding Secretary as something very special. A major prerequisite for Stern to take its place in the American college community is the exchange of ideas with other college student organizations. As Corresponding Secretary I will direct my ideas and whatever writing ability I have toward this end. I firmly believe that this trading of ideas is a necessary step toward the maturity of our school."

Cornell Prof. Lectures On Nietzsche at Forum

Mr. Werner J. Danhauser substituted for Chaim Potok at the Second Forum of the Arts Lecture on April 24. Mr. Werner J. Danhauser, Professor of Philosophy at Cornell University and associate editor of "Commentary" delivered a lecture on Nietzsche, a German philosopher and poet of the 19th Century.

Greeks Supreme

According to Mr. Danhauser, Nietzsche considered Greek civilization to be the peak of human history. Classical civilization rested on the recognition of power and the relations of power, as a natural and basic part of life. The era of Socrates marked the decline of the Greek culture, and the gradual decline of the world.

Slave vs. Master

Slave Morality, the praise of the weak, is the reaction of the weak against the strong. Master Morality, holding weakness in contempt, is a praise of strength and virtue. The Jews were the first proponents of Slave Morality, but Christianity first carried the Morality to the Western World, causing Nietzsche to tag Christianity as the greatest tragedy in world history. Nietzsche viewed human exist-

ence as terrible, man's experience as dismal, and man as an imperceptible imperfection.

Life, though it is an unsalable self-designing power, compels man to live in a world that isn't good. Man can only live in this world by forming myths and "horizons." The Nietzschean horizon, a set of questionable beliefs that man won't question, protects his belief in a meaningful life. Accordingly, G-d, the greatest and most incomprehensible is a horizon.

Nietzsche on G-d

Nietzsche thought that G-d is really dead for the whole of mankind, which caused him to cry out, "Do we not now wander through an endless nothingness?"

Belief in G-d moralizes man, but Nietzsche traced the source of morality back to the drives of power and resentment.

These are only values. Nietzsche doesn't bring us any solutions but suggests that a new philosophic doctrine is required in mode and content.

Mr. Danhauser urged the reading of Nietzsche and the viewing of him as a past and contemporary diagnostician. The reader should refute him and through him see that G-d is not dead.

Lord Caradon Issue on WYUR; Rav Broadcasts to Stern College

By FAYE GREENFIELD

Wednesday, May 8, signs at Yeshiva College announced that Rav J. B. Soloveitchik, Shlita, Rosh Ha Yeshiva, would address the student body at 8 p.m. that evening in Rubin Shul. The Rav granted WYUR the unique opportunity to broadcast on the condition that the broadcast was to be publicized solely and specifically at Stern.

Addressing the packed but hushed room, the religious head of Yeshiva University declared it against his personal educational principles to dogmatically shape the thinking of his students. Therefore, rather than immediately introducing the specific matter which concerned him, he would first present the proper frame of reference.

Man's method of thought, the Rav asserted, may be developed in two streams. That pursued by the Greeks was a smooth merchant-like logic allowing for no mental contradiction. A phenomenon, according to the Greeks, may exist only within a single frame of reference.

Yahadut, on the other hand, can never accept so limiting a stream of thought. The Jewish logic may be represented by a dialectic manner of thought: the relativistic ability to integrate phenomenon in various frames of reference. This dualistic paradox, the Rav maintained, extends not only into the halachic realm, but also into the Jew's relations with the non-Jew.

The Jew finds himself in a situation of simultaneous respect for and defiance against the non-Jewish world. He is obligated to society for its benefits, yet must defy a social order which often aims to destroy him spiritually, if not physically.

The paradox may be summed up in a statement made by Rabbi Akiva after the destruction of the Beit Hamidash by the Romans: "Beloved is man who was created in His Image." Yet, "beloved are the Jews who are His children."

The specific "Relation with the Non-Jewish World" to which, the

Rav was referring, concerned the Student Council invitation to Lord Caradon, British representative to the United Nations, and chairman of the Security Council, to speak at Yeshiva, Sunday, May 12. Offended by British policy as well as by general UN treatment of the Mid-East situation, an ad Hoc Student Committee was organized to discourage Stern and YC attendance.

A dualistic conscience, as defined by Rav Soloveitchik, requires the courage and understanding to decide just when defiance is necessary, and when larger gains will be made through employing courtesy and respect.

What damage Lord Caradon's presence on campus would cause the State of Israel, the Rav did not know. He was certain, however, that cancellation or any display of discourtesy by Yeshiva students would definitely bias, if not his rational decisions, then his emotional attitude toward Israel. Fear of the cost of arousing such a prejudice in the present explosive world situation served as the main incentive for Rav Soloveitchik's unprecedented lecture.

The Rav spoke of the Jew's allegiance to Israel in terms of an unrestricted dedication appearing to the secular world as absurd. He urged the students, however, not to lose perspective and attempt defiance at a time when the opposite is required.

The Rav concluded by comparing the United Kingdom policy toward Israel to that of Russia. Whereas the Western World recognized the ethical standards of civilization, a country which revolves about Atheism must of necessity base its view of the spiritual on a foundation of irrational hatred. Because the United Kingdom does respond to ethics, her representative should be received with respect.

Ed. Note: Thursday, May 9, Lord Caradon declined the invitation to speak at Yeshiva in order to maintain the objectivity required by his position.

Stern on Vietnam

(Continued from Page 1, Col. 5)

in Vietnam. 51.16% of King's supporters voted for withdrawal and 23.8% for reduction. Lindsay and Kennedy received a similar response, 66% of their supporters favoring reduction. 85% of McCarthy's supporters favored reduction. 51% of Nixon's followers favored a military increase of activity in Vietnam. 72% of Wallace's supporters voted for general increase with 56.08% advocating an "all out" war. 47.33% voted for riot control as a solution to the urban crisis.

	Stern	Total	Mid-Atlantic
Withdrawal	23.25	17.60	19.96
Reduction	69.75	44.99	49.98
Maintain	2.24	7.49	7.12
Increase	2.24	9.20	7.23
All out	2.52	20.72	15.71
On the bombing:			
Cessation	43.34	28.96	34.62
Suspension	43.91	28.88	31.84
Maintain	8.78	11.93	10.53
Intensify	3.97	25.84	19.47
Nuclear	.00	4.39	3.55
To solve the urban crisis:			
Education	30.70	39.64	37.81
Housing	8.45	6.39	8.31
Inc., Subsidy	1.13	2.72	2.85
Job Training	52.39	38.85	39.98
Riot Control	8.32	12.41	11.05

N.Y.C. Warsaw Commemoration Jewish Community Asks Recognition

Ceremonies to commemorate the uprising of Jews of the Warsaw ghetto against Nazi occupation were held on April 25, in Times Square, which was renamed Warsaw Ghetto Square for that day.

Ceremonies included a resolution from the House of Representatives, delivered by New York Congressman Celler, which acknowledges world sympathy for the Warsaw uprising. The congressman compared the revolt 25 years ago to today's student revolts in Poland.

The President of the Zionist Organization of America called the Nazi regime of the 40's a reason to combat the neo-Nazi surge on Germany and lauded the Six-Day War as a demonstration of the living Jewish spirit.

Joachim Prinz, former Chief Rabbi of Berlin, demanded that the Jewish community "demand of our government, of our president, that they will not tolerate

persecution of Jewry anywhere in Poland, in Russia, anywhere!" Rabbi Prinz discussed his experience in the peace march in Memphis stressing the importance of human dignity.

Mr. Berger, representing Jewish youth, declare in reference to social injustice that "we will not stand idly by in this generation or any other," but rather "pledge our undying support and unwavering aid."

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To You,
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Thank You